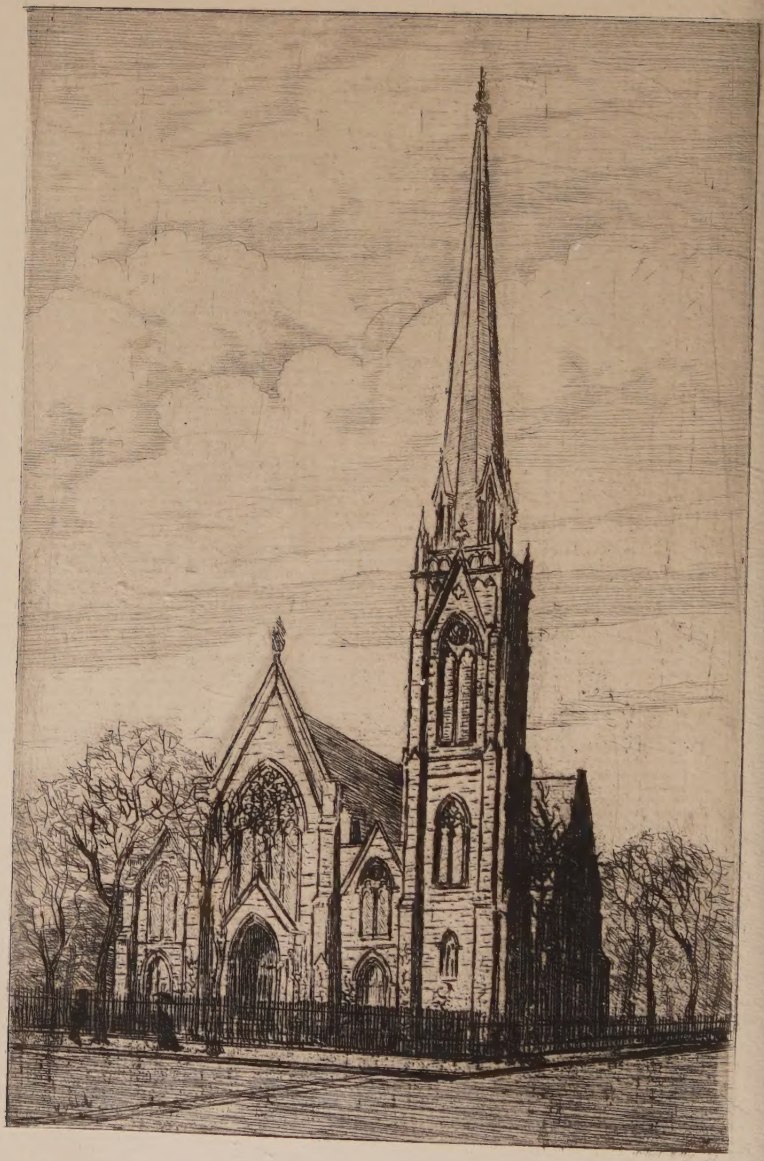

HISTORICAL SKETCH OF THE SOUTH CHURCH, (REFORMED) OF NEW YORK CITY

Printed Easter, 1887

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Upon the 20th of February, 1887, Commemorative Services were held to celebrate the Seventy-fifth Anniversary of the Separation of the Church from the other Collegiate Churches.

In connection with this Anniversary it was decided to print this sketch of our history.

The facts were compiled by Mr. Frederic C. White, Clerk of the Consistory, with the assistance of the Pastor.

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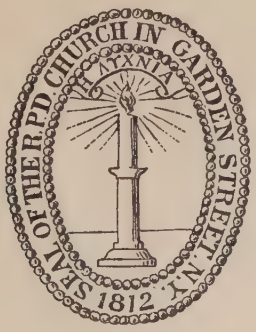
Organization

THE Congregation was organized as a separate Church upon the 18th of March, 1812, under the corporate title which is still hers of:

The Ministers, Elders and Deacons of the Reformed Protestant Dutch Church in Garden Street in the City of New York.

The Seal of the Church, adopted at the same time, is appended.



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THE OLD CHURCH IN THE BATTERY FORT.

The First Church in New York City

IN the sixteenth century the term Reformers was applied to those Christians who denied the authority of the Pope and rejected the unscriptural doctrines of the Church of Rome. The Reformation rapidly advanced in Switzerland, France, the Netherlands, Scotland and England, through the labors of Calvin, Zuinglius, Knox, Cranmer and others. The term Dutch was applied to that branch of the Reformed Church which was organized in Holland. The Reformed Church in Holland soon became distinguished for her well-trained theologians, her devoted Pastors, and the purity of faith and practical godliness which characterized her. She was the refuge of the persecuted Huguenots, the Waldenses, the Covenanters of Scotland, and the Puritans of England.

In 1621, the Dutch West India Company was organized, and by its agency the permanent settlement of New York was effected in 1623. In 1626 the first religious meetings of which any record is left were held in the upper room of a horse-mill built by Francis Molemaker near the Fort on the Battery. Sebastian

Jansen Krol and Jan Huyghens, had supplied the want of a Pastor by reading to the people on Sundays, passages of Scripture and the Creed. These two men with the Director Minuit were chosen members of Consistory. Minuit had been an Elder, and Huyghens a Deacon in Holland. Thus there was a sort of official connection with the mother Church, and thus the lay readers of the infant settlement were made office bearers in the new Church.

On the 7th of April 1628, Rev. Jonas Michaelius arrived from Holland with his family; and on the following 11th of August he wrote to a clerical friend in Amsterdam, giving an account of his establishing the Church, and stating that "at the first Communion there were full fifty communicants of whom a portion made their first confession of faith at that time, and others exhibited their Church Certificates. Some had forgotten to bring their Certificates with them, not thinking that a Church would be formed and established here, and others had brought them and lost them, but were admitted on the satisfactory testimony of others to whom they were known and also upon their daily good deportment; since we cannot observe strictly all the usual formalities in making a beginning under such circumstances."

In 1633 Rev. Everardus Bogardus with Governor Wouter Van Twiller, and the school-master Adam Roelandson arrived, and a plain wooden building was put up for religious services on the shore of the East River, in what is now Broad street between Pearl and Bridge streets. In 1642 the colonists became dissatis-

fied with this Church edifice. "It was a shame," they said, "that they should worship in a mean barn when they had plenty of fine wood and stone, and oyster shells for lime at their very doors." How to get money to build a new Church agitated the people. The Dutch West India Company promised a thousand guilders. A private subscription proved insufficient. Some of the old burghers put their heads together and concocted a stratagem. A daughter of the Dominie was to be married. It was determined to make it a great occasion, and to invite all the citizens. As soon as the festivities reached their height the subscription paper was produced. Emulation was aroused, and the guests vied with each other in the sums set down to their names. The amount was raised, but some of the donors were afterwards very sore over their liberality. The Church was built within the Fort. It was of stone, seventy feet long, fifty-two feet wide, sixteen feet high, and cost twenty-five hundred guilders, about 1,081 dollars. A marble slab was inserted in the front wall, on which was the inscription:

An. Dom. MDCXLII. W. Kieft. Dir. Gen. Heeft de germeenten dese Tempel doen bouwen.

"In the year of our Lord 1642, W. Kieft, Director-General, have the people built this Church."

The usefulness of Dominie Bogardus was impaired by wordy troubles between him and certain individuals and the Governor. In 1647 he took passage for Holland to meet charges presented to the Classis of Amsterdam, and make explanations. Gov. Kieft went in the same vessel. It was lost at sea, and all on board

were drowned. Soon after this sad catastrophe the Rev. Joannes Megapolensis was about returning to Holland from Albany, and while in New York, or New Amsterdam as it was then called, he was strongly pressed by the people to take charge of the Church. He consented although his wife had already gone to Holland.

In 1652 Rev. Samuel Drisius became Colleague Pastor. In 1670 on the death of Megapolensis and the sickness and debility of Drisius, inducing a pressing want of ministerial service, a call was made upon Rev. Henricus Selyns, and in 1681 he responded favorably and became the Pastor. He was sole Pastor of the Church from 1681 to 1699. In 1687 a subscription was circulated for a new Church, the old one in the Fort being inconveniently located and falling into decay, and the popularity of Selyns called for more spacious accommodations. In 1690 the Church was built on the upper side of Garden street, now Exchange Place, and between the present Broad and William streets and adjacent to the orchard of Elizabeth Drisius, and the gardens belonging to the dwelling houses on Wall street. It is interesting, however, to note that a portion of the congregation contended that the place was too far out of town. The Church cost 64,178 guilders, about 28,000 dollars. It was solid and substantial, and built in the Dutch style of architecture with round arch windows and imposing bell tower; the panes of the windows were set in lead. The Pulpit, bell, and several escutcheons were removed from the Church in the Fort and were placed in this edifice. On the bell was the

THE FIRST CHURCH IN GARDEN STREET.

inscription, *Dulcior e nostris tinnitibus resonat aer. P. Henomy me fecit.* 1676. It was opened for service in 1693, and in 1696 the Church membership was incorporated by charter granted by King William III., May 11, 1696, which charter was ratified by the Colonial Legislature December 5, 1753.

In 1694 the year following the building of the Church, a silver Baptismal Basin was procured at a cost of sixty-three Holland guilders, about $27.00, which is still in use in our Church; the only sacred relic of those early times which we have retained.

Around the border of the Basin is written the following poetical verse in Low Dutch, composed by Dominie Selyns:

"Op' t bloote water stelt geen hoop
T' was beter nooyt geboren
Maer ziet iets meerder in de doop,
(Zoo gaet men noyt verloren;)
Hoe Christus met zyn dierbaer bloedt,
My rienigt van myn zonden,
En door zyn geest my leven doet
En wast myn vuyle wolden."

The late Dr. De Witt thus gives the sentiment contained in these words:

"On the mere water (or external ordinance) hope of freedom from condemnation cannot rest. But on carefully considering the nature and uses of Baptism, faith apprehends that Christ, by His precious blood, cleanses us from the guilt and malady of sin, and causes us to live unto God by His Spirit."

In 1699 Rev. Gualterus Dubois became Associate Pastor. Selyns died in 1701, and Dubois succeeded to the sole charge. In 1714 Rev. Henricus Boel was as-

signed as his Colleague. In 1720 Governor Burnet brought over what was probably the first organ used in this city, and in 1728 he gave it to this Church.

This organ was in use at the commencement of the Revolution, but at its close was not to be found, and no traces of it were ever discovered. It is supposed that its fate was similar to that of the pulpit of the North Church in Fulton street, which disappeared at the same time, only to be discovered some years afterward in use in a Parish Church in England.

In 1729 a portion of the congregation branched off and built a Church in Nassau street, extending from Liberty street to Cedar street. In 1741 the old Church in the Fort was destroyed by fire, and in 1787 when the foundations of the Fort were removed, the marble slab heretofore mentioned was found and placed in the belfry of the Church in Garden street.

Johannes Ritzema and Lambertus De Ronde succeeded Dubois, who died in 1751, and Boel, who died in 1754.

In 1764 Rev. Archibald Laidlie arrived from the Church at Flushing, Holland, and became the Pastor. He was powerful and persuasive in speech and manner, and a large measure of spiritual blessing rested upon his labors.

In 1767 another portion of the congregation branched off and built a Church on the corner of Fulton and William streets. The three Churches were thereafter designated as the North Dutch Church, the Middle Dutch Church and the South Dutch Church; all under one governing body, with the corporate title "The

Reformed Protestant Dutch Church in the city of New York."

After the death of Laidlie in 1778 and during the Revolutionary war no services were held in the Church.

In 1789 Gerardus A. Kuyper, of Paramus, New Jersey, became Pastor, and the last sermon in the Dutch language in the Church was preached by him in 1803.

In 1807 a new Church was erected on the site of the old one in Garden street. It was sixty-six feet long and fifty feet wide, with a circular rear. The old bell was rehung. It was suggested by some persons that the bell was too small, and that a larger one should be substituted in its place. Judge Benson was at this time an Elder, and he insisted that the bell should remain where it was, that it came from Holland, and was the first of the kind used in this city, that its silver tones had struck the ears of the native Indians, and for antiquity's sake it ought not to be replaced by modern castings. It remained in use until destroyed with the church in the fire of 1835.

The First Quarter Century of Our Separate Existence

THE most interesting event to the present congregation in our past history, is the separation of the mother congregation in Garden street from its collegiate connection, and our organization as a separate and independent Church.

The first public action looking to such a result appears in the following:

Memorial.

December 27, 1811.

At a meeting of a number of the pew-holders in the South Church in Garden street, convened by previous notice at Bridge Street Academy, for the purpose of taking into consideration the propriety of a severance of the South Church from the Collegiate system.

John Suydam was chosen Chairman, and George Brinckerhoff Secretary.

When the following MEMORIAL was presented, read and approved:

To the Ministers, Elders, and Deacons of the Reformed Protestant Dutch Church in the city of New York in Consistory convened:

THE SECOND CHURCH IN GARDEN STREET.

The MEMORIAL of the undersigned, members of the congregation of the Reformed Protestant Dutch Church in the city of New York, respectfully showeth: That your Memorialists from the experience of recent years are convinced that much practical good would result from a severance of the connection at present existing between the Churches in this city, under the denomination of the Reformed Protestant Dutch Church in the city of New York.

It has not escaped the observation of your Memorialists, and from the notoriety of the fact, they presume it to be within the knowledge of the Consistory that for years past, some who were regularly constituted members of the Church, others who were in the habit of a regular attendance on Divine worship, and many who from their parentage or family connections were presumed to have attached themselves to, and regularly attended Divine Service in one or other of the Reformed Protestant Dutch Churches in this city, have either wholly withdrawn themselves from, or discovered by their partial and irregular attendance, such an indifference and want of zeal for the prosperity of the Church as ought to awaken the most serious apprehension for its welfare.

In thus directing the attention of the Consistory to what your Memorialists cannot but consider in reference to the concerns of the Church, a lamentable state of depression, they expressly disclaim the intention of developing the causes which in their opinion have produced it; such a disclosure would not only be invidious, but might possibly prove prejudicial to the object they have in view. It may however be remarked, that those causes would no longer have any operative effect, when by granting the request of your Memorialists the reasons which foster them would cease to have their influence.

Many of your Memorialists are proprietors of pews in the South Church in Garden street, and others of them contemplate purchasing pews in that Church should the application which is now submitted to the Consistory prove successful.

Your Memorialists therefore respectfully pray that the South Church in Garden street, with its cemetery and appurtenances be

secured (in such manner as the Consistory may be advised) to such of your Memorialists and to such other persons as are or may become proprietors of pews in the Church for a stipulated number of years, upon such terms and on such conditions as may be settled and agreed upon by and between the Consistory and Thomas Storm, Henry J. Wyckoff and Abraham Brinckerhoff, Jr., a committee from the body of your Memorialists, authorized by them to carry into full effect the object contemplated by this Memorial.

Educated and instructed in the Doctrines and Discipline of the Reformed Protestant Dutch Church, the attachments of your Memorialists would naturally have disposed them to have formed permanent establisments in the city for themselves and their families. Hitherto for reasons which have been too generally disseminated to be again repeated, such establishments have been either wholly avoided or partially made. Their necessity however, is now enforced as well by the duty as the inclination of your Memorialists.

By a dissolution of the Collegiate connection and a separation of the South Church from the other Churches in the city in connection with it, the clouds which hang so heavily over the church would, in the opinion of your Memorialists, be dissipated.

Such a dissolution, by enabling your Memorialists to select a Minister whose time and talents would be exclusively devoted to his hearers, by affording them a house of worship to which they might resort with an assurance of hearing the Preacher thus selected, by easing the disquietude of some, by silencing the clamors of others, by reclaiming the wandering and by confirming the wavering, would, under the blessing of Divine Providence, banish the fears and brighten the hopes and prospects of those who feel a deep interest in the welfare of the Church.

On a body composed of enlightened and liberal men, considerations of a nature so forcible and impressive cannot fail to have their influence.

To the good sense and reflection of such a body influenced by enlightened and liberal principles, your Memorialists address them-

selves, under a full confidence that the considerations which they have submitted will receive their due weight, and as in duty bound they will ever pray.

To this Memorial the following names were signed: Garrit B. Abeel, Abraham Brinkerhoff, James Bailey, John H. Bailey, George Brinkerhoff, Henry Beekman, Jesse Baldwin, Mathias Bruen, John J. Brown, Michael Burnham, Egbert Benson, William Coit, William Chapman, John Clark, Jr., John Y. Cebra, Laurence V. De Forest, Phineas Freeman, S. Gould, Isaac Heyer, W. S. Herriman, Walter W. Heyer, Jeromus Johnson, William G. Jones, John Kane, John King, Jr., James W. Lent, Joseph Lloyd, John N. Luff, John A. Lent, A. H. Laurence, John T. Laurence, Samuel McCoun, John Manley, John Nitchie, Peter J. Nevius, James Oakley, Isaac Plum, David Perine, Peter Remsen, Daniel Remsen, Jacob Rezeau, Elbert Roosevelt, James J. Roosevelt, William Radcliff, Jr., Paul Rapelye, John Suydam, Garrit Storm, John F. Suydam, John Stoutenburgh, Cornelius Schmerhorn, Jr., Thomas Storm, Peter A. Schenck, George H. Stanton, Daniel Strang, Ferdinand Suydam, Henry Suydam, Jacob L. Sebring, John J. Sickles, Peter H. Schenck, Francis Saltus, Abraham A. Slover, Stephen Storm, Jacob Tallman, John V. B. Varick, C. S. Van Winkle, Thodore V. W. Varick, Abraham Varick, A. Voorhees, Peter Van Winkle, Cortlandt Van Buren, Cornelius Van Cleef, Henry J. Wyckoff, Augustus Wynkoop.

In response to this Memorial a committee was appointed by the Consistory of the Collegiate Church to confer with the committee of the Memorialists.

After several conferences the two committees agreed upon a plan of separation, containing among other conditions the following:

That the lease be given to the Consistory to be organized for the South Church for the term of 999 years.

That the ground now inclosed as the church-yard be not used for any other purpose than interring the dead.

That a bond be given by the ruling Consistory for the repayment of the money for which pews had already been sold, amounting to $14,832.93, to bear date from the commencement of the salary of the Minister who shall accept a call in said Church.

That the Consistory of the South Church when organized do not call any of our present Ministers as the Minister of said Church.

The lease here referred to was regarded as a virtual giving up the property to the new organization; a transfer of the deeds being regarded as impossible under the deed of gift by which it had been obtained. The rent to be paid was "One pepper-corn if demanded."

And it was expected that some income would be derived from the interments in the cemetery as well as from the sale and renting of pews.

Upon the 22d of February, 1812, the committee reported to a meeting of pew-holders again convened that the separation had been effected. The Great Consistory of the Collegiate Church approving it at a meeting held January 24th, and the Classis having completed the separation February 18th.

The organization of the new Church was effected March 13, 1812, when the Rev. Gerardus A. Kuypers

presided at a meeting of the Memorialists, at which the following were elected officers of the new South Church:

ELDERS.	DEACONS.
THOMAS STORM,	CORNELIUS HEYER,
EGBERT BENSON,	JOHN NITCHIE,
JEESE BALDWIN,	THOMAS BOYD,
PETER DUMONT.	JACOB TALLMAN.

They were regularly installed on Sunday, March 15th, by Dr. Kuypers, and the first meeting of the new Consistory was held on the 18th of March, 1812. At this meeting they resolved: "To publish, declare, and make known, to all whom it may concern, that we Elders and Deacons and our successors forever shall be known and distinguished as a body corporate under the name and title of

The Ministers, Elders and Deacons

OF THE

Reformed Protestant Dutch Church

IN

Garden Street,

IN THE

City of New York."

Many of our Congregation are probably ignorant that this is our present corporate title.

The Certificate of Incorporation was recorded in the office of the Clerk of the city of New York, in Liber No. 1 of Religious Denominations, on the 21st of March, 1812. On April 8th the following was selected as the corporate Seal of the Church: "A brass

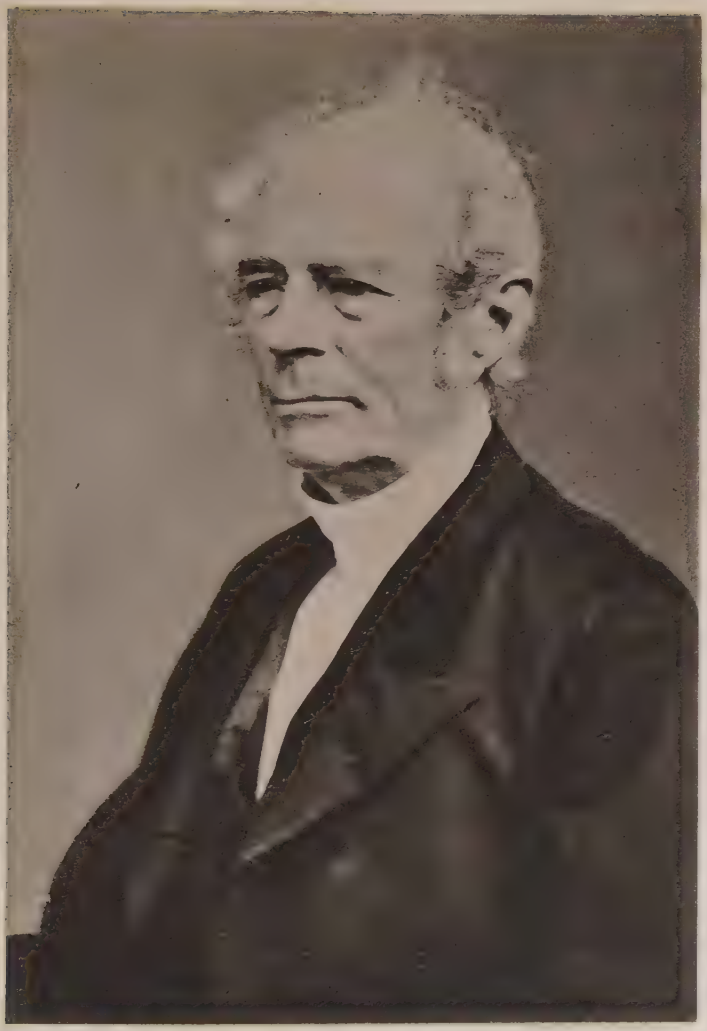
seal of an elliptical shape having for its device a candle-stick with a lighted candle in it, standing on a mosaic pavement. In the space around the blaze of the candle are the Greek words Η ΛΥΧΝΙΑ and in the exergue in Roman characters the words, 'Seal of the R. P. D. Church in Garden street, New York 1812.'"

THE Consistory at once began the search for a proper Pastor, and upon December 22d a call was made upon the Rev. James M. Mathews, D.D. He accepted, and was installed July 4, 1813, and entered with zeal upon the work of building up the Church.

Dr. Mathews was born in Salem New York, March 18, 1785, and graduated from Union College, Schenectady, in 1803, and from the Theological Seminary of the Associate Reformed Church in 1807. In 1809 he was appointed assistant professor in the Seminary, and fulfilled the duties of that position until he was called to this Church.

In an address entitled "Fifty Years in New York" delivered in the South Church December 20, 1857, Dr. Mathews thus speaks of his Pastorate:

Our first place of worship was in Garden street, now Exchange Place. The building in which we worshipped had been erected, not because there was a want of religious accommodation for the inhabitants in the vicinity, but because the ground having been once set apart as the site of a Church, the feeling of the times would not allow it to be used for any other purpose. But when the Church was finished and dedicated, the first effort to collect a congregation proved a failure. Stores, even then, were encroaching on the dwellings in that part of the town, and the population constantly decreasing. At this juncture, a few gentlemen who had



Rockwood Auto-type.

J. M. Mathews

previously belonged to the Collegiate Church, and who wished to have an organization and a Pastor of their own, proposed that the building and the adjacent Church grounds should be ceded to them for the purpose contemplated. This was ultimately done, and a new Consistory was organized. The success of the experiment, however, was much questioned. Few, indeed, could be induced to attach themselves to an enterprise when the result was thought so doubtful; and when I was called to take charge of the Church, there were but nineteen families to be considered as belonging to it, and at our first Communion the members who sat down to the Lord's table, with the Elders and Deacons, all told, amounted to seventeen in number.

With such small beginnings did we engage in the work of building up what had been for years a waste place in Zion. It was my first parochial charge, the few former years of my public life having been chiefly occupied with the duties of a chair in the only Theological Seminary then in our city. But I willingly embarked in the service of the small congregation when I understood the character of those who called me to it. Nor was I disappointed in the result.

The success was far beyond our deserts. Notwithstanding the unfavorable circumstances of its location, the Church was soon filled with a strong congregation. Members attached themselves to it, having large means and large hearts, soon putting its temporal welfare beyond the reach of peradventure.

But the chief glory of the Church lay in its spiritual prosperity. If the members were few at the beginning, it was a spark of the right fire that dwelt with them. It was a coal from the altar above. No credit belongs to me for having kindled it. It was there to meet me, and the spirit pervaded the women as well as the men, which was one of its best features. No Church can rise to a full and happy growth unless she can count her Priscillas with her Aquilas, taking the part which befits their sex in spreading the influence of the Gospel. Of such Christian women this Church had a large proportion from its infancy; and I believe it was greatly owing to their fidelity in their families, as mothers in

Israel, that so great a number of the young in the congregation were from year to year savingly converted to God in the morning of their days.

So remarkably was this blessing bestowed, at one period, that I will specially refer to it. We were allowed to share largely in the general revival of religion that spread through many Churches in our city in 1832, and during that happy season, aged members of the congregation who had reached their three score, and even three score and ten years, were made subjects of the gracious work.

But the harvest was chiefly among the young; and so profusely was the Spirit poured out upon them, that in several instances every son and daughter in whole households came forward, and publicly professed the name of the Saviour.

Nor have I yet told the whole story. Many of us at the time were often surprised by what at first we scarce knew how to explain. Young children, five or six years old, were so baptised with the Holy Ghost as to remind us of the wonderful scene in the days of our Lord, when the children in His temple cried out their Hosannas to the Son of David.

It was a spectacle that filled the heart of many a parent with both joy and wonder. We believed, and could we do otherwise than believe, that "Christ was formed" in the hearts of these little ones, the "hope of glory," and time afterwards showed how fully our belief was justified. Though not sufficiently advanced in years, as we judged, to warrant their open reception into the Church on a confession of their faith, we were careful to watch their subsequent course.

Some of them became examples of the saying, "early ripe and soon taken," and of those who were spared to longer life, not one, so far as I can tell, no, not one can be named who did not show that the grace bestowed on them in infancy grew with their growth, and strengthened with their strength, until they arrived at the stature of full-grown men in Christ Jesus.

But where did we find these babes and sucklings, from whose mouths the Redeemer thus perfected his praise?

They were the children of parents, especially of mothers who, with a mother's faith, took a strong hold of the promise, "I will be a God to thee, and to thy seed after thee," and whose faith in God's word was made perfect by works of parental faithfulness.

Much as it would please me to do it, I have not time to dwell farther on the measure of blessing you long enjoyed as a Church. Your "cords lengthened and your stakes strengthened" year after year; seals still given to the Ministry, "brethren dwelling together in unity." And in this state of peace and prosperity you were continued, until overtaken by an event painfully chronicled in the annals of our city.

At the close of 1835 "our holy and beautiful house wherein our fathers worshipped was burnt with fire."

In that wide conflagration, which rendered a large district of our city an utter ruin, much that appertained to our previous welfare appeared to have been consumed.

Perhaps we had been too proud of the unity which distinguished us as a people, and deserved a rebuke for our self-complacency. For the first time we found ourselves divided in our councils. We were not of one mind on the question of where our Church should be rebuilt. But if there were differences of opinion, it was between brethren who knew how to respect and to love each other. And we have lived to see that the overruling hand of God was in the thing which we deplored as a calamity. We all felt it to be a crisis in our condition. Our Church was in ashes. If the sheep were not without a shepherd, they had been driven from the fold. There was a strong and pervading desire that we should keep together as one Church, and our early plans were formed with that view.

But He who "sees the end from the beginning" did not allow us to have our own way, and His will is now seen to have been wisest and best. He so ordered our diversity of views that two Churches have arisen in the place of one, living in affectionate harmony with each other, both fully able to sustain His worship, and so far has He now enlarged them both that eighteen hundred and ninety-four members have been added, chiefly on confession

of their faith, to the small band of seventeen, with whom the Church first celebrated her Lord's death.

Let all the praise be to Him who has, by His blessing, made His word thus instrumental of good. The severance of the tie that once bound me to these Churches as their Pastor, and my subsequent occupation in labors more adapted to advanced years than the details of parochial duty, have never severed the people from my heart. Were I to lose my interest in their welfare, or cease to pray for it, I might well feel myself rebuked for the sin by the spirits of friends and companions now in heaven, whose names are not only written in the Book of Life, but are too deeply engraven within my bosom ever to be forgotten. Not only when I enter the Temples of Worship, where their smiles often greeted and cheered me in my public labors, but often in the silent watches of the night. My mind recalls the familiar faces of Benson, Baldwin, Storm, Keese, Nitchie, Vroom, Heyer, Hutton, Boyd, Steward, with others who partook of their spirit; and, while I can remember their wise counsels as rulers in the Church, I seem at times, even still, to hear the melting tones in which some of them were wont to pour out their souls to God in prayer for His blessing on their Pastor, on the congregation, on our city and the world.

Sainted men! All hail to them in the Heaven which has received them. They have now entered into the joy of their Lord.

In 1834, Dr. Mathews having become Chancellor of the University of the City of New York, it became imperative that he should have an assistant, and the Rev. Mancius S. Hutton was unanimously called as Associate Pastor. He was born in Troy, N. Y., in 1803, and graduated from Columbia College in 1823 and from Princeton Theological Seminary in 1826. He was Pastor of the Church in German Valley, New Jersey, until 1834.

Under Drs. Mathews and Hutton the Old South

Rockwood Auto-type.

M. S. Houston

became a power among the Churches of the city, and the forlorn hope of 1812 in Garden Street was in 1835 so crowded that when the large building was destroyed by fire there were in the hands of the sexton over twenty applications for pews which could not be obtained.

The Rev. Dr. Hutton, in an "Historical Sermon" relating to the Garden street and Washington Square Churches, delivered in 1877, thus recalls his connection with the church as member and Associate Pastor:

Although I was a lad of only ten years of age (at the time of the new organization), I recall with great vividness the deep interest, pride and love with which we were wont to regard the Church and its loved and popular Pastor. In our estimation there was no superior in the pulpit to Dr. Mathews. And the men who were grouped around him commanded our warmest love. They were truly helpers in the good cause. Two of the Elders aided him every week in catechising. Every Saturday evening there was held what was called the "Elders' Prayer Meeting." It was a kind of Bible-class—always pleasant and profitable. It was at one of these meetings that I offered my first public prayer, and I am not certain that the influence of those meetings had not something to do in leading me into the Gospel Ministry; they certainly had much to do in cultivating the zeal, piety and activity of the Church. Dr. Mathews possessed large views of Christian union and enterprise, and was in the foremost rank as an advocate of the religious efforts which at this time were awakened in the Churches. And his influence was felt and responded to by his attached people. The most perfect harmony and union pervaded the whole church, and the continued presence and blessing of the Holy Spirit was enjoyed to the very last.

It was two years after the great ingathering of 1831 that my connection with the Church as an Associate Pastor commenced. It was an honor unsought, and most unexpected, by me. To my

mind it was the highest, the noblest, the most desirable position which the Great Head of the Church could bestow upon me. It was with devout sentiments of wonder and gratitude, and love, that I found myself connected as Christ's Minister with my most loved and honored Pastor, and saw myself surrounded and sustained by the venerable Elders, to some of whom I had in my early days recited the Heidelberg Catechism.

But a storm of desolating fury from a clear Heaven broke upon us, sweeping away in a single night our Church building with all its hallowed associations. I allude to the great fire of 1835. About nine o'clock in the evening of the sixteenth of December, with the thermometer three degrees below zero, we were startled by the ringing of bells and the cry of fire. The alarm continuing to sound so long, and the lights in the heavens increasing, I was induced to go out to witness the scene. I returned after midnight with a solemn and saddened heart, the Church in ashes. I, with the Chief Engineer of the Fire Department, had climbed into the steeple of the Church, where for some two hours we watched the radiant fire sheet rapidly advancing, even against the wind, to inclose the Church in its terrible folds. So intense was my excitement that I was unconscious of the cold, and was only aroused to it by the remark of the engineer, "we had better descend, the Church is already on fire." Dr. Mathews and myself then took our stand on the steps of a house on the opposite side of the street, unable to draw ourselves away from the loved building. We stood silent, with our eyes fixed upon the pulpit. At last he exclaimed "there goes the pulpit!" Our organist entered the building when almost all others had deserted it, and the organ ceased not to utter its wail until the fire commenced dropping from the ceiling; and the sexton, until the fire cut off the rope, ceased not to ring, with a wild ring, the bell which sounded as if struggling in its last agony; but the agony was in our hearts. Nothing was left of the scene of our labors and enjoyment but the blackened and crumbling walls.

This calamity, which rendered our Church, and a large district of our city, an utter ruin, at once brought up the important ques-

tion, Where ought the Church to be rebuilt? No one for a single moment thought of rebuilding it on that spot, sacred as we felt it to be. Before the fire it had become surrounded by lofty store-houses, and very few dwelling-houses were to be found south of Wall street and east of Broad street. Although we held the property, as has been noticed, by a lease for 999 years, yet it was a lease—not a deed. We, of course, could not dispose of the ground without the consent of the Collegiate Church. This consent, after several plans and propositions had been rejected, was at last obtained on condition of our paying into their treasury $62,000, a measure which we at the time thought was very hard, but which, as I look back now, I have no doubt actually saved from financial ruin both the enterprises which resulted from the fire—God, by His Spirit, overruling and guiding the whole matter. The property being thus placed in our hands, it was found that we were not of one mind on the question of where the Church should be rebuilt. This diversity of opinion eventually resulted in our dividing into two bands, both of which have been blessed of God. The old Garden Street Church built, temporarily, on the corner of Church and Murray streets, whence it removed to Fifth avenue and Twenty-first street, and is still flourishing as the garden of the Lord, under the care of Dr. E. P. Rogers, and still rejoicing in her old title, "The South Dutch Church." Her loved title will, ere long, become no misnomer. She is already almost the furthest south of the Reformed Churches in the city.

After the great fire of 1835 Sabbath services were at once resumed in the Chapels of the First Presbyterian Church, in Wall street, and of the Brick Presbyterian Church, at the junction of Park Row and Nassau street. It was while worshipping within these friendly walls that the differences of opinion occurred to which Dr. Mathews has referred, which resulted in a division of the congregation. A considerable portion, with the two Pastors, severed their connection

with the old Church and organized a new one on Washington Square.

Of the subsequent careers of these two noble Pastors there is no need to write at length. Each has left a memory so rich and precious in our city that it cannot fade. Dr. Mathews, as the first Chancellor of the University of the City of New York, which position he held for more than eight years, left the stamp of his own personality upon it and brought it to a high position among our institutions of learning. He was a man of scholarly tastes and broad Christianity. During his later years, in addition to his literary labors, he gave himself heartily to efforts for the union of Christians of different Evangelical bodies. One of the last public acts of his life was to preside over an American Evangelical Council, held in this city in 1869. He died in January, 1870, full of years and of honor.

Dr. Hutton spent all the later years of his life in the pastorate of the Washington Square Church, of which, in 1843, he became the sole pastor. He was exceedingly beloved and deservedly popular, especially among the young. For a time the Church was crowded. But about 1860 the resistless northward current of New York's population left Washington Square in the rear, and the Church could not, during the last ten years of his ministry, do more than cling with ardent affection to its leader, with perseverance if not with hope. In 1875 the fight was given up, the Church disbanded, and Dr. Hutton, honored of all, spent his remaining years in rest and peace. He died April 11, 1880.

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THE MORNING AFTER THE FIRE.

The Second Quarter Century of Our Separate Existence

AFTER the great fire and the departure of the Washington Square party, the Old South Church found itself in possession of property on the north-east corner of Murray and Church streets, previously bought; and of $16,000 in funds, also three lots in Exchange Place, valued at about $25,000 a lot, with a mortgage upon them to the Collegiate Church toward the payment of $100,000 (afterward reduced to $62,000), which that Church claimed as the price of the whole property.

The South Church at once proceeded to build upon the lot in Murray street. The building was the full size of the lot, 50 x 73½ feet. Its total cost was $32,500.

Upon the 24th of December, 1837, it was dedicated with most interesting services, lasting all the day.

Upon the 28th of the following February the Rev. John M. Macauley was called to the Pastorate. The call was accepted, and Dr. Macauley was installed Pastor, April 15, 1838.

Dr. Macauley was born in Schenectady, N. Y., August 30, 1813. He was graduated from Pennsyl-

vania University in 1834, and from Princeton Theological Seminary in 1837.

The Consistory of the South Church when Dr. Macauley became the Pastor was composed of the following:

ELDERS.	DEACONS.
THOS. C. DOREMUS,	CHAS. J. MANNING,
WILLIAM FORREST,	M. C. MORGAN,
JOHN D. KEESE,	H. H. REYNOLDS,
C. N. KIERSTED,	JOHN SLOSSON,
W. M. TOWNSEND.	J. B. WILSON.

And the call upon Dr. Macauley was signed by the following members of the Church and congregation:

John H. Bailey, Nicholas Van Brunt, Oliver Cobb, William E. Mathews, Charles Durfee, Charles L. Vase, Ezra Ludlow, Jr., C. H. Van Brunt, William H. Ludlow, Charles J. Manning, James O. Ward, J. S. Kilbourn, Warren Slover, Henry Britter, John T. Rollins, Rynier Veght, Peter J. Nevius, Jerome Johnson, William E. Mathews, Jr., Daniel Fanshaw, R. M. Penoyer, W. Simonson, James T. Thorburn, Daniel S. Miller, John M. Keese, Sidney A. Dwight, George B. Rollins, Isaac T. Storm, Peter Martin, H. S. Wilson, H. Channing Beals, J. R. Thorburn, Henry J. Wyckoff, Aaron Clark, Abraham A. Slover, William Whitlock, James Gillespie, John Cole, A. V. D. Taylor, John H. Shepperd, William Gillespie, Edgar Ketchum, John H. Atkin, Francis S. Wynkoop, A. A. Slover, Jr., James C. Johnson, D. B. Hasbrook, G. A. Rollins, and others.

The following, kindly written for this pamphlet, will be of exceptional interest, coming from the only former Pastor now living:

Reminiscences of the South Church.

BY

THE REV. JOHN MAGOFFIN MACAULEY, S.T.D.

IN 1812 THE SOUTH DUTCH CHURCH became separate from the North and the Middle Churches, having the lot it occupied secured to it by a lease for a thousand years, at the rent of a peppercorn if demanded, and relinquishing all control of the lots occupied by the others. It then ceased drawing support from the property before held in common, and undertook to sustain its own services of worship.

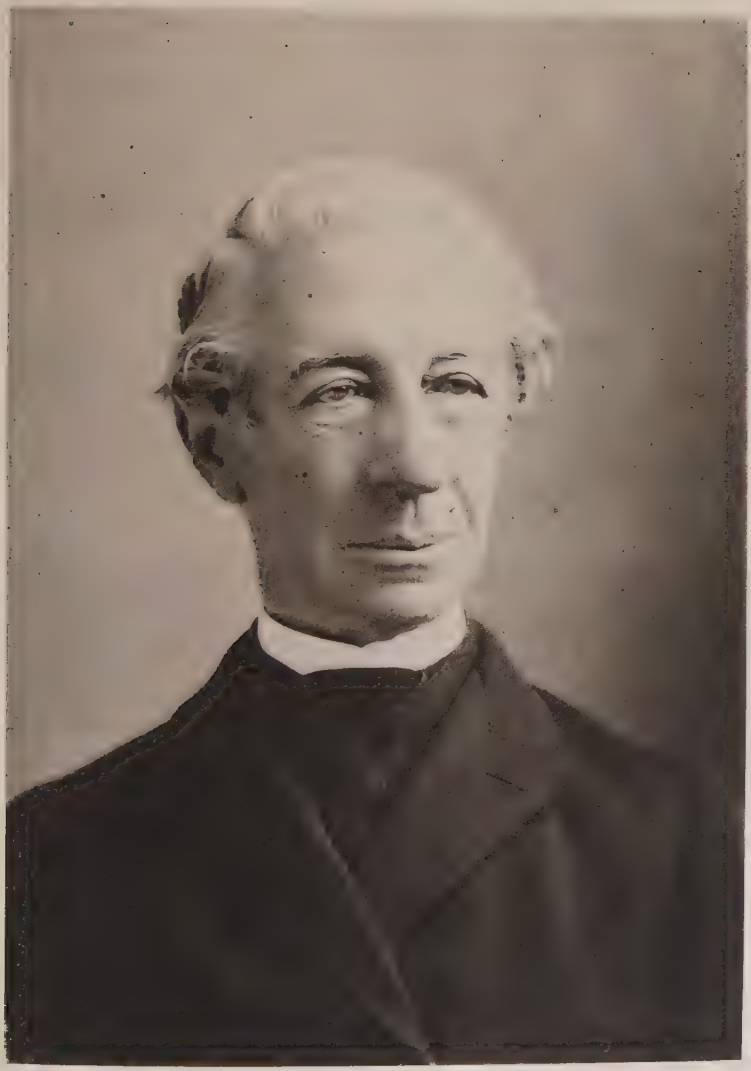
The great fire of 1835 destroyed its Church edifice in Garden street, then Exchange Place. The removal of families from that vicinity rendered it inexpedient to rebuild on the same site. Prices were then at their height. The Consistory sold their lots for $280,000. They had to obtain a deed instead of their lease. For this they agreed to pay the Collegiate Consistory. To a part of the congregation then up-town they promised to give $100,000 to build a Church on Washington Square. For themselves they reserved $100,000 to establish a Church in Murray street. Prices began to decline. Purchasers became anxious to void their contracts. Delays occurred in the perfecting of the title. *The sale fell through.* Instead of having a clear cash capital of $200,000, they had their property thrown back on their hands, and found themselves possessed of only an unproductive estate of the value then of $180,000, encumbered by a debt of some $60,000, the sum the Collegiate Church agreed to accept instead of the amount named when prices were higher. To the Washington Square Church was given half of this property, charged with half of this debt. Subsequently there was given to it by the South Church

$5,000 more. The South Church then had for its down-town Church enterprise property worth about $85,000, burdened with a debt of $30,000, the money borrowed to pay the Collegiate Consistory.

The South Church entered its house of worship in Murray street some months before I was ordained as their minister in 1838. A congregation consisting largely of new members was soon gathered, and by constant accessions it maintained its flourishing condition for ten years. At length, however, like other down-town Churches, it began to show the effect of the tide of removal. It was surrounded by a transient population. After prayerful consideration the congregation resolved to select another situation where they could hope to continue an efficient Church for years.

Lots were purchased on the Fifth avenue on the corner of Twenty-first street. A Church and lecture-room were erected. The site was well chosen, and for the amount expended the result was satisfactory. Many of the old members were soon gathered, but, as in Murray street, a great portion of the congregation was of recent addition.

From the time of the building in Murray street our Church continued under the debt of $30,000. For eighteen years it paid interest on this debt; for this it paid some $36,000. As soon as the congregation was somewhat consolidated on the avenue we resolved to make an effort to remove this wearisome load. I stated to the Consistory that I thought I could obtain $20,000 as a gift from the Collegiate Church, if among ourselves we could raise the additional thirteen thousand necessary to free the Church from all indebtedness. The congregation subscribed that amount very promptly. It was thought best to leave to me the application to the Collegiate Church. I called on each member of that Consistory, and was so happy as to obtain by their most cordial vote the twenty thousand for which I asked. This liberal action of that Consistory was a manifestation of enlightened Christian sympathy never to be forgotten by any one who ever felt any interest in the South Dutch Church.



Rockwood Auto-type.

T. B. Macaulay.

A new organ was proposed by Dr. R. Ogden Doremus, a large portion of the cost of which was paid by the proceeds of a concert made successful by his influence and efforts, and the liberal subscriptions of Mr. D. Jackson Steward, Mr. Francis Wynkoop and other members of the congregation.

The Members of Consistory were Christian gentlemen with whom it was a pleasure to meet for either business or social intercourse. Of one or two of them, the eldest of the Elders, I may be pardoned a few words.

JOHN D. KEESE, for very many years an Elder of the Church, was a man of fine mind, most amiable disposition and rare spirituality. It seemed natural for him to speak of sacred things. He addressed men so kindly, with such evident sincerity that many yielded to his persuasive words. Before attending the weekly devotional meetings he usually retired from business and passed an hour in meditation. Many a young person came to the meeting attracted by the charm of his sympathetic prayers. During my long intimacy with him I saw him, more than once, when his life was trembling in the balance; forbidden to speak, he lay upon his couch pale and silent; but his countenance was always serene and cheerful, and his eye always beamed with benevolence or devotion. I never saw him indifferent to the interests of others. He had my highest esteem: my affectionate confidence. He passed away with the exclamation of humble, but triumphant, faith: "I have finished my course, henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day, and not to me only, but unto all them that love his appearing."

JOHN STEWARD was another of our Elders. A man of sterling integrity, extensively engaged in commercial life, in constant intercourse with men, he was universally respected. His life was a beautiful illustration of what it is to do justly, to love mercy and to walk humbly with our God. He was a fine example of a type of piety not frequently seen in these busy times; he delighted in quiet thought and devout meditation. In his place of business his leisure moments were often occupied with prayer. In his walks

in the country he was not seldom seen with uncovered head as he thought of God. His sound judgment and large experience made him a safe counselor. With characteristic unselfishness he was one of the first to advise our removal up-town, although he then resided at the Battery; and his approval gave us confidence in our choice of the site we selected. He left to his family an honored name and to the community a bright example. He was one of those who gave the Church the position and influence it has long enjoyed.

Of two of our Deacons we must write a few words. The office they held demands this. HENRY H. REYNOLDS was for years Clerk of Consistory. Even when not a member he was elected clerk, both on account of his efficiency and because our meetings were dull without him. In the prayer meetings of the Church he was one who could always be relied on. He had the gift of prayer. As a Sabbath-school teacher he had high qualifications. The Church in Murray street owed much to his faithful labors.

DANIEL R. SUYDAM was Clerk of Consistory for several years. The Church never had a better friend or more faithful officer. He was always ready to do anything he could for the interest of the Church or of any of its members. Would that I had space to express more fittingly the obligations I feel towards him.

The Sunday School was always well taught and well attended. In Murray street Mr. WILLIAM FORREST, principal of the Classical Academy, was Superintendent. With his thorough qualification he secured the respect of both teachers and scholars. The congregation was under great obligations to him for his long and faithful labors. For years the Hon. JOHN SLOSSON held the office when the Church was on the Fifth avenue. He had long been the teacher of the Young Ladies' Bible Class in the school. In these relations, and as Deacon and as Elder, he rendered eminent service to the Church. When he resigned Mr. JOSEPH B. LOCKWOOD was induced to take the position. In his devotion to the welfare of the school and his unwearied exertions in its behalf he greatly endeared himself to us all.

The Infant Class, under the tuition of Mrs. Doremus and Miss Doremus, had a peculiar charm for every one.

Were it permissible I would like to speak of the ladies of the South Church among whom I always found most willing helpers in every good work.

In our Church the Exposition of the Catechism and the Form for the Administration of the Sacraments were never neglected; we felt no inclination to neglect themes of unsurpassed interest and forms of unrivaled excellence.

One stormy evening in 1854 very few were at the Prayer Meeting. After the reading of the Scripture and prayer, the meeting became conversational. Elder Thomas C. Doremus, ever ready to communicate pleasing news, said that he had a letter from Mr. Harris that stated the ratification of the Treaty with Japan which opened two of the ports to American commerce. I requested him to read it. When he finished I remarked that the Dutch had once carried the Gospel into Japan and I did not see why they should not do so again. With characteristic promptitude he asked: "What would it require to do it?" I answered, A Mission of at least three warm-hearted Christian men; if possible, a Minister, a medical Missionary and a master of the useful arts of Western civilization. To his inquiry as to the expense, I replied, Five hundred a year for each of the three men; and I thought there was no use in attempting it unless the money could be pledged for at least three years. After a moment's thought he said, I will be one to subscribe five hundred a year for three years. I said, I think I can tell you who will be another if you go now and ask him, and I named Mr. D. Jackson Steward. Mr. Doremus went immediately through the storm, called on Mr. Steward, and received his generous subscription of $1,500. The third $1,500 was soon subscribed by others of the congregation. This provided for the three Missionaries. Subsequent arrangements provided for the support of their wives. We soon found the men we needed: The Rev. Dr. Brown, a fine classical scholar, who had resided for years in the East, recommended to us by Bishop Boone of China, as one of the best teachers of the Chinese lan-

guage; Mr. Verbeck, a Hollander, who when in his native land had been anxious to devote himself to Foreign Missions, and who, in this country had become familiar with engineering, with the construction of locomotives and the laying and running of railroads; and a young physician and surgeon who had studied in Paris, and could speak French. Dr. Brown proved a most efficient man and won the esteem of all. Dr. Verbeck, I need not add, has risen to the highest posts of usefulness. Our Mission to Japan has been a most successful one. To God be the praise!

I passed nearly twenty-five years in the South Church. I preached for them some time before I became their Minister. It was my first charge. Soon after my settlement I was prostrated with typhoid fever. During my long sickness and convalescence the Church showed me such kindness as made me ever afterwards devoted to their interest. All the subsequent years of my ministry I received similar manifestations of friendliness from members of the congregation. Since then I have gathered other congregations, have seen other Churches built, have been surrounded by other friends and have enjoyed kindness in my own and in other lands, but when I look back at those first years of my ministry, their scenes all rise vividly before me. In thought, I hear again the notes of the organ sounding through the shadowy arches; I rise invoking the gracious manifestation of the Divine Presence; I utter the salutation, "The Lord bless thee and keep thee!" and feel it returned by hundreds of friendly, faithful Christian hearts. I listen to the hymns singing to me of Christ and Heaven, and join in the sublime worship of the Doxology to God.

The first recorded step toward the removing of the Church from Murray street was taken at a meeting of the pew owners held May 10, 1847, when a committee of three was appointed to "take into consideration the subject of the finances of the Church, and the propriety of removing the Church building, to be submitted at a subsequent meeting." After several meet-

THE CHURCH IN MURRAY STREET.

ings and much discussion, the removal was decided upon and the future site chosen. Upon the last Sunday of March, 1848, the congregation worshipped for the last time in Murray street, and the following Sunday occupied the chapel of the Union Theological Seminary in University Place. Here they worshipped until the first Sunday in June, 1849, when the new Church upon Fifth avenue and Twenty-first street was opened for worship.

While worshipping in this new Church, during the last year and a half of Dr. Macauley's Pastorate, the Rev. Roswell D. Hithcock, D.D., then a Professor in the Union Theological Seminary of the Presbyterian Church, later its President, acted as Associate Preacher. His labors began in December, 1860, and were continued until June, 1862.

At a Union Service, commemorative of the seventy-fifth anniversary of the separation of the South Church from the other Collegiate Churches, Dr. Hithcock thus spoke of his relation with the Church :

It is a rare and kindly Providence which prompts us to say of any period, that our recollections of it are of unmixed satisfaction. I can say this of the brief period of my service here : The relation which I sustained to you was one of some delicacy in more than one respect. What first impressed me in contact with the congregation was a high, delicate, kindly Christian regard for feeling on the right hand and on the left. I never knew a Clergyman more handsomely treated than your Pastor was in the time when I was here. Our relations were of the most delightful character; and if he had gone across the flood, I might say of him what it would be hardly delicate and proper for me to say to-day. God bless him, as I am grateful for the memory of the intercourse of

that time. Some of you must remember as vividly as I that awful time when the very foundations of the government seemed to be breaking up—when we were drifting so helplessly into that awful civil strife. I was myself profoundly moved, and I felt that I was called of Providence to stand here and speak outright just what seemed to me to be true and proper; and to your credit I put on record now, that I found the old Dutch patriotism here in all its vigor. And from the beginning to the end of that tremendous struggle I never held my peace. And I was conscious of a right, robust, manly, patriotic sentiment; and I learned to respect and to love the old Dutch element, and I thank God for this pleasant memory of the past. This was my first distinct impression of this congregation. Then I got another impression—an impression of staunch loyalty to all Christian essentials, and a true catholicity and forbearance to all the non-essentials. I had heard of the Dutch Church as being somewhat strict and unbending. I had to revise all that rendering of the Dutch character. A Church which has had a history and a past like this must have a future. All the forms that we have been familiar with can hardly go with us through all the future. Christianity has suited itself to changing times from age to age. It can suit itself to changing conditions in any city. And a Church like this, that has stood so erect, has been so faithful to its traditions, has been so faithful to its great Leader, must have in its own history an assurance of continuance.

In January, 1862, Dr. Macauley's connection with the Church was dissolved, and for only the second time in the half century of its separate existence the Church was without a Pastor.

The Third Quarter Century of Our Separate Existence

A CALL was very soon extended to the Rev. Ebenezer Platt Rogers, then Pastor of the North Dutch Church in Albany, which was accepted by him, and he was installed June 1, 1862. He was born in New York City December 18, 1817, entered Yale College in 1833 and Princeton Theological Seminary in 1837. He was Pastor of the Congregational Church in Chicopee Falls, Massachusetts, from 1840 to 1843, when he accepted a call to the Edwards Congregational Church in Northampton, Massachusetts, where he continued until December, 1846. In 1847 he became Pastor of the Presbyterian Church in Augusta, Georgia, where he remained for six years. In 1854 he removed to Philadelphia and was Pastor of the Seventh Presbyterian Church of that city for two years, and was then called to the Church in Albany.

Under Dr. Rogers's Pastorate the old South Church greatly prospered. For many years after his installation there was rapid and constant increase in membership and attendance; and during the whole nineteen years of his connection with the Church the most perfect harmony and cordial affection existed between

Pastor and people. And no Minister has ever left a more tender memory than he was permitted to leave in the hearts of his congregation, and in the whole community. His great, abounding sympathy for others brought to him their deeply felt gratitude, and his people expressed only the truth when they wrote upon the window erected by them to his memory in the Church, "*Oh! man greatly beloved.*" The true history of Dr. Rogers's Pastorate is written only upon the hearts that knew and loved him; there was no striking event, no great historical movement marking his connection with the Church; but some idea of his faithfulness and of his untiring energy may be gained from these facts: 558 persons were by him received as Communicants in the Church; 287 of them upon confession of their faith. In the revivals of 1863–4 and 1869 the Church largely shared. He Baptized 279 persons, 65 of whom were adults.

In regard to Dr. Rogers, and one of the noble women who were associated with him in the life of the Church, the Rev. Dr. T. W. Chambers, of the Collegiate Church, thus spoke at the services of commemoration held in 1887:

> Your last Pastor was for many years the Pastor of my youngest sister in Philadelphia, where I formed an intimate acquaintance with him before he went to Albany; and he was such a Pastor as never, I think, has been seen in this city before, nor do I think it is likely will be soon seen again. I refer to that wonderful sympathy and kindness and attention and self-sacrifice which enabled him to make himself at home in the house of every one of his people, and to exert an influence the measure of which cannot be calculated.
>
> This Church has the credit of having produced what I take

to be the most distinguished ornament to Christianity, of the female sex, which this country has seen or is likely to see. And it has often been a matter of great wonder to me that there was no adequate printed memorial of the life and character of Mrs. Doremus, of whom it is enough to say, that while being on the one hand a wife and mother in whom nothing was lacking from beginning to end, she superadded to the performance of domestic duties an amount of service to the cause of Christ, at home and abroad, which is almost incredible. Every good enterprise, no matter of what name or under whose auspices, found in her a wise adviser and an efficient helper. She was like "the beloved Persis which labored much in the Lord," and yet never overstepped the limits of her sex or gave occasion to unfriendly criticism. It is an honor—a bright and distinguished honor—to this Church, to have had such a woman reared here and live here for so many years, unto the last without a spot, without anything that requires explanation—her own presence anywhere a blessing and a delight.

In connection with these words of Dr. Chambers it is interesting to mention that at the death of Mrs. Doremus a MARBLE TABLET was placed upon the wall of the Church, with the following inscription:

IN MEMORY OF SARAH PLATT, WIFE OF THOMAS C. DOREMUS—who peacefully fell "asleep in Jesus," January 29, 1877. Aged 74 years. She united with this Church September 11, 1823. "Well reported of for good works, she hath brought up children, she hath lodged strangers, she hath washed the saints' feet, she hath relieved the afflicted, she hath diligently followed every good work."—1 Timothy, 5–20.

This tablet is erected as a tribute of affection by the ladies of the South Reformed Church.

In connection with this period of our history occurred an event which will and should always be connected with the name of Dr. Rogers, and bring to him the gratitude of hundreds of hearts. It was owing to his religious enthusiasm and missionary spirit that the work upon the west side of the city was entered upon by the Church, and to his untiring energy and determination amid many discouragements that the building of Manor Chapel was erected. The following extract from a sermon preached by the present Pastor December 5, 1886, gives a short account of the history of this work, which is more fully set forth in a pamphlet printed by Manor Chapel Sunday School in 1880:

On the eighth day of April, 1855, in the old hall of Chelsea Manor in the second story of the south-east corner of Twenty-fifth street and Ninth avenue, were gathered a little company of Christian workers who in faith and prayer organized the Manor Mission Sunday School with fourteen scholars. The organizers included Mr. R. G. Pardee and others of the Madison Square Presbyterian Church, with Mr. George S. Conover of this Church. The hall in which they met was during the week constantly used for the most debasing sports by the abandoned people of the vicinity. The drinking saloon beneath was a well-known refuge for all sorts of bad men, and the building had become sadly marred and dilapidated by abuse; but, being the only place available, it was secured for Sundays at a rental of six dollars per month. Generous friends, however, soon obtained full possession of the room, enlarged and cleaned it, adorned its unsightly walls, and as far as possible made it fit for a place of sacred worship. The rent gradually increased to six hundred dollars per annum, and until November, 1866, the enterprise was entirely sustained by voluntary contributions.

One by one friends were raised up just in time of need. Quiet and almost secret assistance was rendered, when other sources

Rockwood Auto-type.

E. S. Rogers.

failed, by the late Mr. James Lenox, who for a time supplied the yearly deficiencies of the treasury. Another friend was found in Col. W. R. Vermilye, who, without solicitation, relieved the treasurer when financial help was greatly needed, and by wise counsel cheered the hearts of officers and teachers. Constant contributors to the finances of the school were found among those who gave their time as well to instruction on the Sabbath, and one of this number frequently assumed the burden of expense incurred by necessary and extensive repairs on the old building. At this early day a careful canvass was made of the neighborhood, and within two blocks, with 244 tenements, forty places for the sale of liquor were found. Tenement house prayer meetings were speedily instituted, and a marked improvement in the character of the neighborhood soon became apparent.

In 1858 a Sunday evening preaching service was begun, and having been maintained for some time by the neighboring ministers, students from the Union Theological Seminary were afterward statedly employed. Frequent visitation of the families of the neighborhood by these gentlemen, and the coöperation of an efficient Lady Missionary, besides the acquaintance of the teachers with the parents of their scholars, assured the steady growth of the school, and the secretary's report of 1860 shows an increase in the average attendance of scholars during the first five years from eighty to 225, and the number of teachers from twenty to forty, the latter representing at one time sixteen different churches.

During these years the Manor Mission looked to no particular Church for its spiritual or financial support. But when the enterprise was thoroughly established its friends came to realize the uncertainty of voluntary and individual offerings, and began to cast about for some strong religious arm upon which to lean. And by the ordaining of Providence the South Church, then in its highest tide of prosperity, was looking for some means of wisely extending its influence. Thus it came about that upon November 25, 1866, the school and mission were taken under the fostering care of the Church. Four hundred children were then on the roll

of the school; and the annual expense of the mission was $2,000, which was then easily raised among us, especially as for some years the greater part was given by one officer of our Church, still among us.

In 1874 the present Chapel building was completed at a cost of $25,000, of which $4,000 was raised in a fair held for that purpose, and $21,000 contributed.

Among the interior decorations then placed in the Chapel and still remaining are three Tablets containing the Lord's Prayer, the Ten Commandments, and the Apostles' Creed, presented by Mr. A. H. Muller, and three stained-glass windows presented by the Sunday School children of the Church.

The first service was held in Manor Chapel on September 6, 1874, but many teachers and friends of the school being then absent from the city, the dedicatory exercises were deferred until November 8th, at which time several Clergymen and a large congregation united in the interesting service. Addresses were made by Dr. Wm. Ormiston, Dr. William M. Taylor, Dr. Rogers and others, congratulating and encouraging all who were interested in this field of labor in view of the possibilities before them. During the following winter the evening preaching service was faithfully conducted by Mr. W. A. Brooks, of the Union Theological Seminary, who was called from the city in May, 1875. Others from the Seminary succeeded Mr. Brooks, and the missionary work has been since continued without interruption. Several regular attendants of the Chapel services had previously become members of the South Church, and some had become attached to other congregations. The Chapel Missionary and his associate workers felt very deeply the need of uniting the people by the bond of Church ordinances in their own accustomed place of worship; their appeal to the Consistory of the South Church was heard, and the privilege of having the sacraments regularly administered at the Chapel was granted. From Mr. Matthew Bird, of our Church, the kind gift of a Communion Service was received, and on the fourth Sunday of January, 1876, Dr. Rogers presided at the first sacrament held in the building, at which time nineteen

persons were received into membership, sixteen of them upon confession of their faith.

In May, 1879, Mr. John A. Billingsley, then a student in the Union Seminary, became the Missionary Preacher of the Chapel. This position he occupied until, upon graduation, he was called to the Pastorate of a Church in the South. His departure from the Chapel was of great injury to it—as had been the sudden departure of every student Missionary who had preceded him. So impressed was the Consistory with the evils resulting from these stated changes in the Preachers, and from the necessarily incomplete work done by those who, busily engaged in their own education, could give but little time during the week to the Chapel, that in the fall of 1881, six months after Mr. Billingsley's departure, they decided unanimously to recall him and offer to him the position of Permanent Pastor. At much self-sacrifice he accepted the invitation, and has ever since labored with us most faithfully and successfully. This was a second great step in advance, equal in importance to that taken at the time of the building of the Chapel. The interested student of life at Manor Chapel, since this enlargement of its labor, sees certain growth in the quantity and quality of its members. The field is not less important than thirty years ago, when the few pioneers organized the Sunday School with fourteen scholars. The Chapel has had, however, a marked effect upon the neighborhood; and the improvement in the attendance has been so great as to give good reason to hope for the establishment soon of a self-governing if not self-supporting Church.

Upon the 17th of February, 1881, Dr. Rogers resigned the position of Pastor, owing to the failure of of his health. This resignation was approved by the Classis, April 19, 1881.

The Consistory, when accepting his resignation, adopted a minute as follows:

"This Consistory can but feebly express the warm affection

and personal regard of the congregation for our Pastor. Our families have been gathered and kept together in harmony and love during these many years, and in ties of close affection and personal regard for him. Our people, and their children, and children's children, will follow our dear Pastor with their prayers that God's care may be specially over and about him to sustain and direct him."

After resigning the Pastoral charge, Dr. Rogers moved to Montclair, N. J., where he passed the summer in rest, but in constantly increasing weakness; and in that village, upon the 22d of October, 1881, in his sixty-fourth year, his useful life was ended, and he fell asleep. The funeral services were held in the Church, where a crowded congregation listened to words of respect and affection from neighboring Ministers such as are rarely heard even at the biers of God's most faithful servants.

Soon after his death a memorial was placed in the Church, consisting of a beautiful stained glass window, beneath which is a tablet of marble and mosaic work bearing this inscription :

O Thou Greatly Beloved!

IN MEMORIAM.

Ebenezer Platt Rogers, D.D.

Born December 18, 1817. Called to this Church April 17, 1862.

For 18 years her faithful Minister and Devoted Pastor.

He entered into Rest October 22, 1881.

Erected in 1882 by the Congregation.

MAY 10, 1881, the Rev. Roderick Terry was called to the Pastorate, and he was installed Pastor October 23d of the same year.

Dr. Terry was born in Brooklyn, N. Y., April 1, 1849. He was graduated at Yale College in 1870, and at the Union Theological Seminary in 1875. In the fall of that year he was installed Pastor of the Second Presbyterian Church of Peekskill, N. Y., where he remained until the fall of 1879.

During the six years of the present Pastorate the Church has progressed slowly but with constant growth. Of the wise and honored men who supported the Church life and superintended her interests during the past quarter century, many, notably the venerable and devoted Elders, John Slosson, Thomas C. Doremus, Erastus C. Benedict, James M. Morison and Adrian H. Muller, have been taken from the Church below to worship among the Saints in Heaven. Their successors, men no less wise and devoted, have put their hands to the labor, and with the same spirit which Dr. Mathews found in the hearts of the faithful few who brought forward the early movement in Garden street, are now exerting themselves to preserve and strengthen the life of the Church, which, after seventy-five years of change, finds herself once more the "down-town" Church of the denomination. "A Church which has had such a history," said President Hitchcock, "must have a future. The wave of population moving northward has already struck its barrier, and is beginning to be refluent, and there is a better time in the near future for ecclesiastical and all other

interests that centre about Madison Square." In this hope and with this belief are the people of the old South Church entering upon the fourth quarter century of separate and independent existence. The gracious Hand of our God has ever been upon the Church for good; and we believe that that same Hand will sustain her; and that blessings even in excess of the past are ready to be poured out upon the people who labor, and faithfully wait for His appearing.

Rockwood Auto-type.

INTERIOR OF THE PRESENT CHURCH.

Our Sunday School

THE history of the Sunday School connected with the Church has not been touched upon, and this historical sketch cannot better conclude than with some extracts from an address delivered before the school in 1863 by Mr. Joseph B. Lockwood, its Superintendent.

As we are assembled in this beautiful house, dedicated to the worship of Almighty God, to celebrate one of the most interesting events in the annals of our Church, we can scarcely realize that it is but a few years since this locality was far beyond the city limits and this section of the island, traversed by a magnificent avenue lined with palatial residences, once presented an unbroken landscape, dotted here and there with the primitive and unpretending dwellings of our Dutch ancestors. At the time of the organization of this Sabbath School the population of the city did not exceed 100,000. The City Hall in the Park had been completed only one year previous, and so sparsely had the city been settled above the Park that from motives of economy red sandstone was used for the Chambers street front of the Hall, it being thought that the material of this side was of little consequence, as so few citizens would ever reside on that side of the town.

The South Dutch Church, on the north side of Garden street (now Exchange Place), was the oldest Church edifice of our denomination in the city. It was sheltered by tall old trees, which

had stood through many a wintry blast and afforded a grateful shade from as many summers' suns. The churchyard, with its beautiful greensward, extended for 200 feet on Garden street and was never disturbed except to occasionally remove the turf from the entrance of a vault when some wearied traveler had completed his earthly journey and was to be deposited in his last resting-place. The lecture-room or Consistory building stood on the opposite side of the street, and it was in this building, on a Sabbath morning in the autumn of 1813, that a few ladies of the congregation, one of whom was Miss Mumford, afterward Mrs. Dr. Bliss, planted the seed which germinated into the blade, then the ear, and which we this day behold as the full corn in the ear. We have no means of ascertaining the exact number of scholars, but in the beginning it was small, and it may be interesting to many of our present number to know that some of them were colored children.

One or two similar enterprises had already been commenced, but this school was the first that was organized under the immediate care and auspices of the Church.

The idea of a school on the Sabbath was a novel one, and the object of its originators not being thoroughly understood, was considered by some as an innovation, and even regarded as a Sabbath desecration. No one was more honestly opposed to the movement than the excellent Dr. John M. Mason, who visited the Sabbath-school room, and meeting the youthful Pastor of the church, Rev. Mr. Mathews, thus addressed him: "What! teaching school on the Sabbath? I am surprised, my dear brother, that you should thus persevere in a systematic desecration of the Lord's Day; rest assured that such a course will most certainly be rebuked by the Master." He was subsequently invited to visit the school and judge for himself of the nature of its exercises. He took a seat by the side of a teacher with whom he was personally acquainted, and listened with great attention to the careful explanation of the lesson from the Word of God. Rising from his seat, he grasped the hand of the Pastor, and exclaimed: "Go on, go on, my brother. 'Hold that fast which thou hast that no man take thy crown.'" The glorious work did go on. Robert Raikes,

who had the honor of founding the first Sabbath-school in England, was then living, and correspondence was opened with Sabbath-school men in England for information and encouragement, and Sunday-school publications were imported from across the sea, as there was then no American S. S. Union to furnish the desired literature.

The Consistory building in which the Sabbath-school was held was the property of the Collegiate Church, and about the year 1815 the Consistory of the South Church erected a building on their own ground on the west side of the Church. The first floor was used as a lecture-room and the second story was commodiously fitted up for the Sabbath-school—the entrance to which was on the rear and was accessible without the aid of a staircase, the ground on which the building stood ascending from the street.

The first, or about the first, Superintendent of this Sunday-school was John Nitchie, who filled the office many years: he was a member of the Bar, but afterward retired from the practice of law and was appointed agent of the American Bible Society, in which he continued up to the time of his death.

Wm. Forrest, who is still living in the city and is well known by most of our old residents, was also Superintendent for several years.

In December, 1835, the old South Dutch Church in Garden street was destroyed in the most terrible conflagration that ever visited our city. The fire broke out on the night of the 16th; the cold was intense and more severe than had been known for many years; the little water that could be obtained froze in the hose before it could be used. The flames raged fiercely for three days, completely laying waste the business part of the city and consuming 648 houses and stores, with millions of dollars' worth of property. Well do some of us recollect the blackened walls of the old Church, its interior entirely consumed, as we stood where we could look over acres of desolation and smouldering ruins.

The Consistory building escaped the devouring element and in it the Sunday-school and weekly Church services were held for about two years after the destruction of the Church edifice. In the latter part of the year 1837, the congregation commenced

worshipping in their new Church on Murray street, and the Sabbath-school was held in the basement. In 1849 the Church edifice on the corner of Fifth avenue and Twenty-first street was completed and opened for public worship on the first Sabbath morning in June of that year. The lecture-room on Twenty-first street was used by the Sabbath-school: subsequently another story was added to the building, and fitted up expressly for our use.

Of the history of the Sunday-school during the past twenty-five years there is nothing to record except continued prosperity and Divine blessing. The colored and congregational schools have for some years been separated from one another, the latter holding its sessions in the morning, the former in the afternoon.

One interesting detail, which belongs to the history of colored life in the city, refers to the terrible riots of 1863, and these words from the same historical report of Mr. Lockwood seem to make that period of terror more real:

The colored department was closed for the summer on the second Sabbath of July, 1863, and on the following day commenced the fearful riot which will long be remembered by the residents of this city. Our colored scholars, with their parents and friends, fled to the station houses and by every available conveyance from the city for protection.

The children of a colored man who was murdered at that time were members of our school and since the death of their father have removed from the city.

The work of visitation was very much increased on reopening the school in September in consequence of this disturbance, many of the colored families having changed their residences and our Missionary experiencing great difficultty in finding them. But by unremitting effort and perseverance, nearly all have been brought back and are now enjoying the benefits of Sabbath-school instruction.

THE following is a list of the Officers of the Church from its separation from the Collegiate Church until the present time:

MINISTERS.

James M. Mathews, D.D., . . .	1813–1837.
Mancius Smedes Hutton, D.D. (Associate), ...	1834–1837.
John Magoffin Macauley, S.T.D., .	1838–1862.
Ebenezer Platt Rogers, D.D., .	1862–1881.
Roderick Terry, D.D., . . .	1881———.

ELDERS.

Egbert Benson, served five years.
Jesse Baldwin, served four years.
Thomas Boyd, served eight years.
James C. Bliss, served four years.
George W. Betts, served two years.
Samuel C. Brown, served six years.
Erastus C. Benedict, served eleven years.
Peter Y. Cutler, served two years.
George S. Conover, served six years.
Robert R. Crosby, has served from 1873 to present time.
Peter Dumont, served six years.

Lawrence V. De Forest, served four years.
Thomas C. Doremus, served twelve years.
William Forrest, served eighteen years.
Daniel Fanshaw, served two years.
James M. Goold, served two years.
Edwin L. Garvin, served two years.
Cornelius Heyer, served eight years.
Timothy Hutton, served eleven years.
Zabdiel Hyde, served two years.
Alexander C. Jackson, served four years.
John Just, served eleven years.
William G. Jones, served eight years.
John D. Keese, served twenty-four years.
Christopher N. Kiersted, served ten years.
Alexander Knox, served eleven years.
John N. Luff, served two years.
Dwight Lathrop, served four years.
Allen N. Leet, served two years.
Joseph B. Lockwood, has served from 1882 to present time.
Cary Murdock, served eight years.
James M. Morrison, served ten years.
Adrian H. Muller, served eleven years.
John Nitchie, served eight years.
James Roosevelt, served two years.
Alexander G. Russell, served six years.
Thomas Storm, served eight years.
Francis Saltus, served two years.
Cornelius Shaddle, served two years.
Joel Seymour, served two years.
John Steward, served twelve years.
John Slosson, served twenty-two years.
D. Jackson Steward, has served from 1867 to present time.
Samuel Sloan, has served from 1871 to present time.
James Suydam, has served from 1887 to present time.

WALTER W. TOWNSEND, served eleven years.
AUGUSTUS C. TAYLOR, served five years.
GUYSBERT B. VROOM, served six years.
WILLIAM VAN ANTWERP, served two years.
THOMAS L. VAN NORDEN, served two years.

DEACONS.

JOHN H. ATKIN, served six years.
THOMAS BOYD, served three years.
JAMES BRUEN, served two years.
JAMES C. BLISS, served two years.
R. V. BEEKMAN, served four years.
HENRY BALDWIN, served two years.
OLIVER E. COBB, served two years.
SANFORD COBB, served two years.
R. H. CORBETT, served four years.
LAURENCE V. DE FOREST, served four years.
THOMAS C. DOREMUS, served four years.
JOHN DAVIDSON, served four years.
R. OGDEN DOREMUS, served ten years.
EDMUND DUSENBERRY, served four years.
ALFRED EDWARDS, served two years.
WILLIAM FORREST, served two years.
DANIEL FANSHAW, served eight years.
BENJAMIN H. FOLGER, served two years.
JAMES M. GOOLD, served two years.
E. L. GARVIN, served four years.
CORNELIUS HEYER, served two years.
TIMOTHY HUTTON, served two years.
ZABDIEL HYDE, served two years.
RICHARD T. HAINES, served five years.
EZRA A. HAYT, served four years.
ALEXANDER C. JACKSON, served two years.
EDWARD G. JANEWAY, has served from 1872 to present time.
JOHN D. KEESE, served four years.

JONATHAN W. KELLOGG, served two years.
CHRISTOPHER N. KIERSTED, served two years.
JOHN M. KEESE, served six years.
JOHN T. KENT, has served from 1883 to present time.
FREDERICK KOBBE, has served from 1886 to present time.
JOHN A. LENT, served four years.
JOHN N. LUFF, served two years.
JOSEPH B. LOCKWOOD, served two years.
ABRAM B. LUDLAM, served sixteen years.
MENOT C. MORGAN, served twelve years.
CHARLES J. MANNING, served six years.
JOHN A. MCLEAN, served two years.
HENRY R. MCMURRAY, served four years.
WILLIAM H. MILLER, served six years.
ADRIAN H. MULLER, Jr., served three years.
FREDERICK A. MARQUAND, served one year.
JOHN NITCHIE, served six years.
ELIAS NEXSEN, served two years.
JOHN NEWHOUSE, served two years.
ROBERT N. PENOYER, served four years.
J. M. PELTON, served six years.
JONATHAN E. ROBINSON, served two years.
HENRY H. REYNOLDS, served two years.
G. A. ROLLINS, served two years.
JOHN STEWARD, served three years.
FRANCIS SALTUS, served four years.
BENJAMIN L. SWAN, served two years.
JOHN SLOSSON, served twelve years.
DANIEL R. SUYDAM, served eight years.
D. JACKSON STEWARD, served eight years.
J. LAURENCE SLOSSON, has served from 1878 to present time.
WILLIAM S. SLOAN, has served from 1885 to present time.
JACOB TALLMAN, served one year.
PETER C. TAPPAN, served two years.

WALTER W. TOWNSEND, served six years.
AUGUSTUS C. TAYLOR, served sixteen years.
EUGENE THOMPSON, served nine years.
JOHN VAN VECHTEN, served three years.
JOHN V. B. VARICK, served one year.
NICHOLAS VAN BRUNT, served two years.
WILLIAM VAN ANTWERP, served five years.
RYNIER VEGHTE, served seven years.
GEO. M. VAN NORT, served six years.
JAMES B. WILSON, served two years.
FRANCIS S. WYNKOOP, served six years.
J. H. WARDWELL, served six years.
DAVID A. WILLIAMSON, served thirteen years.
FREDERIC C. WHITE, has served from 1872 to present time.

TREASURERS.

ABRAHAM BRINKERHOFF, from 1812 to 1813.
JOHN SUYDAM, from 1813 to 1836.
PETER J. NEVIUS, from 1836 to 1850.
ALMET REED, from 1850 to 1854.
FRANCIS B. O'CONNOR, from 1854 to 1857.
JOEL SEYMOUR, from 1857 to 1858.
JOHN JUST, from 1858 to 1859.
DAVID A. WILLIAMSON, from 1859 to 1861.
ISAAC LABAGH, from 1861 to 1863.
ABRAM B. LUDLAM, from 1863 to 1879.
FREDERIC C. WHITE, from 1879 to present time.

SEXTONS.

JACOB J. ROOME, from 1812 to 1814.
JAMES R. THORBURN, from 1814 to 1850.
JAMES A. GARDINER, from 1850 to 1853.
WILLIAM MILLS, from 1853 to 1859.
JAMES YOUNG, from 1859 to present time.

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